

# KNOCK

AT THE

# DOOR

OF

## CHRISTLESS ONES:

OR,

Seventeen Considerations for *Unchanged* persons.

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*Therefore if any man be in Christ, he is a New-Creature: Old things are past away, behold all things are become New.*  
 2 Cor. 5. 17.

*Now if any man have not the Spirit of Christ, he is none of his.* Rom. 8. 9.

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Oh Christless-Soul! What wilt thou do?  
 How canst to Death, and Judgment Go?  
 Quick, quick to Christ;

Do not thy self deceive:

O when Death comes,

Where wilt thy Glory leave?

Wait not, till Christ be form'd in thee:

And thou thy self New-Creature See.

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*Transcribed for further use. T. H.*

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L O N D O N,

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 Bridge. 1683.

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And Salvation through Christ Je-  
sus.

**I** may be needful to premise a few words,  
and I shall do it respecting these and other  
Papers joyntly. Expect not Excellency of  
Speech, or human Wisdom; I pretend not  
hereto: Nor would it besit them with whom I  
have to do. Yet tho it be without Rhetorick  
is not wholly without Reason; and how meanly  
ever it be worded, the matters spoken of are  
mighty; and the Souls concerned, Precious.

The Good of Souls, to Gods Glory; is my de-  
sire, and desire. And tho I have many discour-  
agements from self-weakness, others censures, &c.  
they may not be Arguments against Duty;  
Deu. 6. 6, 7. Isa. 38. 18, 19. Eccl. 11. 6. Gal. 4. 19.  
Relations have been especially intended, I have  
A 2 spoken

## To the Reader.

Spoken, and how fain would I bespeak Relations  
 (and others too) for Christ! Get them concerned  
 about their Souls! and get Christ and them in  
 mutual Embraces! but the saying is true, Verba  
 audita perit, sed Litera scripta manet; words  
 are lost, Writing abides: Therefore I have done  
 and shall do what I may both ways. But they being  
 many, and we distant, I cannot write what  
 would to each; and so offer to cast my poor Manuscript  
 into the Publick Treasury, that (if the Lord will)  
 many may have Benefit: And such as (it may be)  
 cannot have choice-larger pieces. I have written  
 short designedly, that every one that will, may have  
 them, make Companions of them, and the substance  
 thereof be soon gotten by Heart. 'Tis disheartening  
 too, to toil and catch little. Poor Souls should not  
 discourage those that would spend and be spent for  
 their Good. But however at the Lords will we  
 must still cast out the Net. Through Grace, my  
 poor endeavours have not been altogether without  
 acceptance or success; tho God alone be Glory:  
 would therefore leave what I may in his Hand, to  
 be useful through his Blessing to his Glory and Souls  
 good: When among the clods of the valley, I shall  
 be silent in Darkness, and neither speak nor write.  
 My request now is, to relations and others, to Labour  
 to be seriously and thoroughly concerned about  
 their Souls and Salvation: And that they would  
 carefully and conscionably use these, and all other  
 means and helps in order thereunto. Earnestly beseeching



## To the Reader.

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Success of him, who alone can teach to profit.  
Do not read or hear it as a new thing, and there's  
end with it; but be frequent, and follow it to a  
Issue: Turn to, and ponder the Scriptures, as  
the Bespangling Pearls and Jewels of all Writings,  
and Test of what is said: the inserting of which  
ould too much enlarge my Papers. There are some  
ferences to other Papers, these respect Relations  
have them or may have recourse to them. Now  
! Set thy Heart to it: Thy life is concerned,  
Leut. 32, 46, 47.

And of others, that know what this great con-  
cern means; and wish well to poor Souls, I beg,  
such as may, will bestow some of these poor Pa-  
pers, or something of better use, upon poor Souls  
in mind not themselves, and that overlooking the  
faults and weaknesses of the performances, they  
will help forward the design by their Prayers: And  
I hope, that I may be useful in my place and gene-  
ration. The Harvest is great, there's enough for  
us to do.

The good Lord, help us all to do what we may  
to save others: And to be each one careful, that  
he who hath sought to save others, he lose not  
himself. Duty is ours, Success is Gods: For as-  
surance, and Success, I commit these, and all my  
endeavours unto him.

Who would gladly be one (tho the meanest)  
to subserve his Glory, and the Welfare  
of Souls, T. H.

## *A Knock at the Door of Christless ones, &c.*

**H**OW many Distinctions soever may be made of Persons, all come under that made by the Apostle, *Cor. 13. 5.* Christ is in them, or they are (*ἀδόκιμοί*) Reprobates. And if now Reprobate, whether not for ever so? the Lord knows. And 'tis a question so Weighty, as bespeaks utmost endeavour of assiduity and happy Resolution. My present business is with them in whom Christ is: Yet I would not pass the Christless, as if there were no such in the World, seeing they are the most by far; nor as if these were not to be minded, who mind not themselves. Ah! My Heart is towards them, they are much longed for: And to see Christ in such a one Embrace, would be a joyful sight. Give me leave to turn aside to speak a word to them, and to ask them how they do. Poor Hearts! how is it with you? in what State are you? O that you would singly, seriously ask; what am I? whose am I? when

am I? what am I doing? whither am I going? what will my Eternity be? and O stay for an Answer! never leave pursuing the question till an answer of peace is gotten. And had you not need of a speedy answer too? O Death will be upon you! Eternity is hastening? are you ready? are you willing to go? Some poor Christless Creatures too often say, they are ready, and willing too. But Alas! They know not what they say. What Christless, and ready to dye? that's impossible: Christless, and willing to dye? that's Irrational. To such I shall now add but this, O Labor to be sensible. What it is to be Christless, 2C. 13 5. Ep. 2. 12. What it is to dye so, L. 16. 22, 23. Rev. 20 15. 3. I refer them to the serious Consideration of what is elsewhere offered to such as make light of dying. And to Mr. *Alleines* Miseries of the unconverted.

But for other poor Carnal Worldly Christless Graceless ones, are they unwilling to dye? Ah! who can blame them? and O that their unwillingness did Spring from a due sense of their unfitness! It is not a light thing, to part with their Worldly good things, their Creature Comforts, their Portion in this life; yea natural life it self, for which a man will give all that he hath: And to make their Bed in darkness, and in the Pit

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of Corruption; yea, to cry to Corruption  
 Father! and to the Worm, O Mother!  
 Sister! And for an immortal Soul to take  
 Wing for another World, and to Lanch for  
 Eternity, not knowing whither it is going  
 or what will become of it: To cry, as  
 that said, I have lived in care, I dye in doubt  
 but whither I am going, I cannot tell: Or  
 as that other (Poor, tho Worldly great  
 one) cryed, O my Poor, Little

*P. p. Adrian.* Trembling, wandring Soul, whither  
 art thou going! into I know not what  
 Rough, and horrid places? Thou art  
 going where thou shalt never be Jovial, nor  
 merry more. O my Soul, whither art thou  
 going! Or, to go to Resolve his Questions  
 who dying said, He should now be resolv-

*P. p. Paul.* ed, whether there were a God  
 whether there were a Hell? and  
 whether the Soul were immortal

Of which he had ever before doubted: And  
 was like then to be resolved to his cost: O  
 sad Case! O Soul-Trembling adventures  
 But are they Unwilling from sense of un-  
 fitness? have they any sense of the Majesty  
 of God? Of the Purity of his Nature? Of  
 the Severity of his Justice? Of the odious-  
 ness of Sin? And of the Fruit of the same?  
 What 'tis to be Christless? And Graceless?  
 An alien from, a Stranger, an Enemy to  
 God

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And what it is to dye? And to fall  
Immediately into the Hands of the living  
And: In such a condition? And do they  
shrink from Death? are they loath to dye?  
to appear in Judgement? to venture into E-  
ternity? Who can blame them? And, O  
knowing the Terroure of the Lord who can  
pitty them! And bemoan them!

Dear Souls! Is it thus with you in Rela-  
tion to a dying Hour? are the thoughts of  
Death Terrible to thee? The apprehension  
of its approach ready to put thee into a  
hazzer's Fit? Dan. 5. 6. O be perswad-  
ed to lay upon your Hearts, every one of  
you, a few things; tendered in Love and  
kindness to your Souls. And the good  
Lord use them in order to the Change of  
your State, and cure of your fears: That the  
thoughts of Death may be more joyful, then  
that they were doleful to you.

Consider, and Labour to be deeply sen-  
sible, how sad and woful a State, the State of  
Nature is; both in respect of Sin and Mife-  
re. I cannot stay to open it here. Ponder  
Rom. 3. to 20. Tit. 1. 15. 16. Ephe. 2. 1, 2, 3.  
2. Rom. 8. 5, 6, 7, 8. and 6. 20, 21, 23. E-  
ph. 4. 17, 18, 19. and see, Soul Sicknesse  
and Mr. Alleines Alarm.

2. Consider, that this dreadful State, is the  
State of all Adams Children, till they are  
made

made new Creatures. It was the State of such as now are Saints, till they were changed: And you being unchanged, it is your State still. And therefore so look upon it, and be affected with it, *Rom. 3. 9. 1 Cor. 6. 9. 10. Tit. 3. 3. 2. Cor. 13. 5. Joh. 3. 6. Rom 8. 9.*

3. Consider, that whosoever is not a new Creature, is not in Christ: Nor can lay claim to any saving Benefit by him. *2 Cor. 5. 17. 13. 5. Rom. 8, 9, 10. Gal. 5. 24. Tit. 2. 11, 12. 13, 14. Joh. 13. 8. Acts 3. 19.*

4. Consider, that whosoever is not in Christ, is in a State of Damnation. Under the wrath present, and bound over to wrath to come, *Rom. 8. 1. Joh. 3. 36. Ephe. 2. 3. 1 Thes. 1. 10. Rom. 2. 4, 5, 6. 8, 9. Acts 4. 12.*

5 Consider, that without a saving Change there is no Salvation. Whosoever is unchanged, is not only in a State of Damnation, but without a Change can never be saved. Christ neither will, nor can save thee without changing thee. *Joh. 3. 3. 5. and 5, 6, 7. Thou must turn, or dye: Be Changed, or Damned. Ezek. 18. 30, 31. and 33. 11. Acts 3. 19. 2 Thes. 2. 12. Joh. 3. 18, 19.*

6. Consider, while thou livest, and art in an unchanged Christless, Gracless, State: be thy natural endowments never so excellent; thy life never so innocent, and spotless; thy temper, and carriage never so sweet; thy attainments



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attainments, Profession and Practice in Religion, and place in the Church never so Eminent; be thou a *Titus Vespasian*, (*Delitia humani Generis*, the delight of mankind) in nature, and civil honesty; an unconverted *Paul* in Morality and Legal Piety; a *Judas*, a Disciple of *Jesus*; a *Demas*, a *Paul's* Companion, and Fellow Labourer in the profession, and Propagation of Christianity. *Acts* 16. 4, 5. *Phil.* 3. 5, 6. *Acts* 1. 16, 17. *Philem.* 24. with 2 *Tim.* 4. 10. Yea, be thou *Paul's* supposed Blazing-Comet in the Christian Church; 1 *Cor.* 13. 1, 2, 3. Yet, thou canst please God in nothing: Neither Person, Service nor Sacrifice, can ever be accepted; but all is abomination to him: *Mic.* 6. 67. *Pro.* 15. 8. and so thou art cut off from all hope of ever finding Mercy, or Favour with him, living or dying; here, or hereafter. 1 *Cor.* 2. 14. *Rom.* 8. 8. *Ephe.* 1. 6. *Heb.* 11. 4, 5, 6. and 12. 28, 29. *Phil.* 3, 4, 5, 6, 7, 8, 9, 10, 11. 7. Consider, what a sad thing it is, not to be able to look upon life or Death with comfort: Not to be able to bid life farewell, or Death welcome with comfort. And is not this thy case? O sweet, and joyful thing, to be able to look back upon Life, and say, my rejoicing is this, the Testimony of my Conscience, that in Simplicity and Godly Sincerity, not with Fleshly Wisdom, but by the  
Grace



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Grace of God, I have had my Conversation in the World! *2 Cor. 1. 12.* And to look forward upon Death, and say, I know; that my Earthly House of this Tabernacle was dissolved, I have a Building of God, an House not made with Hands, Eternal in the Heavens! *2 Cor. 5. 1.* Yea, to look on both, and say, to me to live is Christ, and to dye is gain! *Phil. 1. 21.*

But doth not thy Conscience tell thee, that this comfort is none of thine? That thou may'st read these Scriptures backwards? Or at least leave thee in the Dark; that thou knowest not what will become of thee in a dying Hour? Whither thou shalt go? where thou shalt be when gone hence, and gone for ever? what thy Eternity will be when here thou shalt be no more? O dear Soul! It is a dreadful, a Heart-shaking thing, to be grabbing at the Door of Eternity, not knowing whether it will open into Heaven or Hell! But how much more, if Conscience tell thee that the question is out of question, and thou condemned already! Thy Sentence already past, that thou shalt not see life! *Joh. 3. 18. 36.* O the Fear, the Dread, the Terrours, the horrors, the Sorrows of Death, to such a poor Heart! O sad! not to be able to bid Death welcome! But how direful to come so unwelcome! *Isa. 33, 14.*

8 Consider,

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8 Consider, be it comfort or discomfort; be thou willing, or unwilling; ready, or unready; Christian, or Christless; dye thou must; dye thou shalt. Ah Soul! Death will come; and when it comes, it will neither go without thee, nor yet stay for thee: Thou neither canst, nor shalt dye by a Deputy; or be respited to get ready. Then, go thou must, and presently too: Go thou shalt, and all as thou art. Fit, or unfit; clean, or filthy; Cloathed, or Naked; changed, or unchanged; in Christ, or Christless; away thou shalt: All as thou art, all as thou art. O dwell a little upon the thoughts of it! Gen. 19. Job 7. 1. and 14. 5. and 16. 22. Prov. 14. 32. These Scriptures (amongst others) confirm it: And not by a may-be, but a shall-be. Take but one more, Job 18. 23, 14. 18.

9 Consider, whether thou mind it, or forget it; Sleep, or Watch; look for thy Lord, or rant it with the Rabble; Death will not only come, but it may be nearer then thou art aware. Dye thou must, dye thou shalt, and thou wilt say so too; but thou hopest it is far off yet: Well, but consider, Death is not more certain, than the time uncertain. Dye thou shalt, I, and it may be sooner than thou thinkest of. Death will be upon thee; I, and may not, will not it be ere thou look for it? Doth not the fatal stroak, use to be

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a surprizing stroak? *Job* 21. 13. 23, 24. and  
36. 14. *Mat.* 24. 37, 38, 39. 42. to the end  
1 *Thef.* 5. 2, 3. *Luke* 12. 17, 18, 19. 40. *Mat.*  
13. 35, 36, 37.

10. Consider, dying Christless; dye rich  
or poor; young or old, sooner or later, sud-  
denly or languidly, thou wilt dye dreadful-  
ly. Ah poor Heart! thou art he, or she  
whoever thou art, that wilt dye at a sad  
dreadful rate. The Death of the Body is  
no Trifle, yet what were dying, if the Death  
of the Body were all? dying is a common  
word, and commonly lightly spoken: but  
'tis no light thing to dye. O Soul! dying  
work is Weighty work. *Deut.* 32. 29. There's  
blessed dying, and Cursed dying; *Rev.* 14.  
13. *Isa.* 65. 20. Joyful dying, and dreadful  
dying. *Pro.* 14. 32. There's dying, and dou-  
ble dying; *Psal.* 89. 48. *Rev.* 2. 11. and 20.  
6. 14. This sheweth that there is a difference  
in dying: And what ever the difference be,  
besure poor Christless ones, dye at the worst  
rate. Dye when thou wilt, or how thou wilt;  
thou ever dyest dreadfully. ( See *Memor-  
to Mori.* )

11. Thou wilt dye nocently, dye guilty,  
dye in thy Sins. Ah poor Soul! No Christ,  
no Pardon, no Conversion, no Remission.  
*Acts* 5. 31. No close with Christ, no Benefit  
by Christ. Therefore thou must bear thine

own Burthen, dye in thy Sins, and canst thou dye worse? Is not that dreadful dying? *Joh.*

3. 24. *Joh* 20. 11.

2. Dye violently, dye suddenly, and hardly: However any may think, thou seemest to go away like a Lamb; Death will hale and hurry thee away: It will prey upon, and devour thee, *Pro.* 14. 32. *Psal.* 49. 14. *Joh* 18.

10. To the end. Ah poor Heart! Thou art (like, nay,) sure to know the Strength of Death. Is not that a dreadful dying.

3. Dye Cruelly, dye Terribly. There's Bitterness, Fear, Horrour, Sorrow, Pain, Sting, Torment, Poyson, in Death: None but Christ can fetch it out, and take it away, therefore it comes with all to Christless ones. The Bitterness, Fears, Horrours, Sorrows, Pains, Sting, Torments, Poyson of Death, are all thine! *1 Cor.* 15. 56. Whoever dye sweetly, thou wilt dye bitterly: Whoever find Deaths Clemency, thou wilt find and feel it's utmost cruelty. And is not that dreadful dying?

4. Dye unready, dye untimely, dye when thou wilt, thou wilt dye unfit, unready. Should'st thou live the Age of *Methuselah*, yea, a thousand times told, thou wilt (dye Christless) dye unready. *Mat.* 24. 37, 38. 39. and 25. 10, 11, 12. Whoever love, and long for the appearing of Christ; thou art sure

sure he will come too soon for thee. Who  
 ever are so fit, as to stretch out their Neck  
 look, and wish, desire, and Pa  
 for Deaths coming to let the  
 free and wait them home to the  
 Bosome of Jesus : Thou art  
 it will come 'ere thou want it. Whoever  
 sure of Heavenly Mansions. 2 Cor. 5: 1. Thou  
 art sure to be turned out of Doors, 'ere thou  
 have where to put thy Head; 'ere thou  
 have any dwelling other than everlasting  
 Burnings. *Isa.* 33. 14. Whoever be Cloathed  
 thou art sure to be found Naked, turned  
 to outer darkneſs, *Mat.* 22. 11, 12, 13. Who  
 ever be ( blameless ) found in peace, 2 Pe  
 3. 14. Thou wilt ( faulty ) be found in fi  
 ry. *Mat.* 24. 50, 51. Poor Heart ! whoere  
 be prepared, *Mat.* 25. 10. Thou art un  
 still ; unready still, and sure so to dye at last  
 Verse 11, 12. And is not that dreadful dying  
 ( see unready dying, dreadful dying. )

5. Dye Eternally ; Dye, first and second  
 Death ; dye for ever, *Rom.* 6. 23. *Rev.* 20  
 6. 14, 15. The second Death, Death Eter  
 nal, is the Extremity, and perpetuity of a  
 Misery. The Death of the Body is but  
 the Image, the shadow of Death. The  
 Death of poor Christless ones, is an invisible  
 Death : An inconceivable Death ; no Tongue  
 can tell it, no Pencil Paint or delineate it,

What is the life what it is. We may say, O the Pains,  
 the Pangs, the Sorrows, the Terrours, the  
 Torments, the Anguishes, the Gripings, the  
 Sawing, the Dolours, the Stings, the  
 Scratches, (*Ardoribus perpetuis*) the everlasting  
 burnings of it! But who can say what they  
 are? To lye under the utmost Extremity that  
 Omnipotent Justice, and Fiery Indignation  
 can inflict! To lye Eternally so! to be thus  
 burning for ever! Ever dying at the dreadfullest  
 death! And yet, never, never, never Dead!  
 To dye Eternally! (thus, all that dye Christ-  
 less dye,) O dreadful dying! (See the Fu-  
 neral of Christless ones.)

Consider, in Christ, or Christless;  
 clothed, or Naked, Weight or wanting;  
 Judgement thou shalt go. There is no e-  
 scaping, or evading it: No appearing by an  
 attorney, nor being reprieved till bet-  
 ter prepared. O Soul! 'Tis not, thou  
 mayst go, but thou must go: 'Tis not,  
 thou wilt, but thou shalt. In vain  
 thou shalt cry to Rock or Mountain, to hide  
 and cover thee; Rocks will rent, Mountains  
 and Hills flee away. Alas! Whither wilt thou  
 go? what wilt thou do? If thou wouldest  
 ascend into Heaven, he is there from whom  
 thou wouldest flee: If thou make thy Bed in  
 Hell, behold, he is there also: If thou couldst  
 take the Wings of the Morning, and dwell

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in the utmost parts of the Sea, there his hand reach thee too: if thou set thy Nest among the Stars, thence will he fetch thee down: And if thou say, surely the darkness (at least) shall cover me, Lo, the darkness hideth not from him with whom thou hast to do: but the Night shineth as the day, the darkness and the light are both alike to him. Sea, Death, and Hell, must, and shall deliver up their Dead to him, from whose Face the Earth and the Heavens flee away. Fit, or unfit; Weight, or wanting to Judgement thou shalt go: at the great and dreadful Tribunal thou shalt appear. *Eccle. 12. 14. Acts. 17. 31. Rom. 2. 6. 12. 1 Cor. 5. 10. Rev. 20. 11, 12, 13.*

12. Consider, Speak, or speechless; Conqueror or confounded; (without a Christ thou shalt be condemned) Whosoever stand, thou art sure to fall; whoever acquitted, thou art sure to be cast; whoever absolved, thou art sure to be condemned. *Plal. 1. 5. The ungodly shall not stand in the Judgement. John 3. 18. But he that believeth not is condemned already; and can't he then hope to be cleared then? No, poor Heart! Whosoever be justified, thou art sure to be doomed: Mat. 22. 12. 13. Whosoever have not the Kingdom of Heaven, they shall be cast out. Come thou Blessed, thou art sure of a Go to the Father. Cursed. Mat. 25. 34. 41. What drooping heart*



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art soever be raised, cheared, with a thou  
mine, thine is sure to be sunk, and cool-  
with an I know thee not: *Mat. 25. 11.*  
*Luke 13. 25, 26, 27.* What poor Trem-  
ing, fainting Heart soever be revived, and  
joyced with a Sentence of Eternal Salvati-  
; thine ( Poor Soul ) is sure to be struck  
and dead, with a Doom to Everlasting  
destruction from the presence of the Lord,  
and from the Glory of his Power, *2 Thes. 1. 8.*  
And consider further, tolerable, or into-  
erable, Damnation is Eternal. 'Tis Ever-  
lasting Destruction, *2 Thes. 1. 9.* Everlasting  
punishment, *Mat. 25. 46.* Everlasting Fire,  
verse 41. Everlasting Burnings, *Isa. 33. 14.*  
The Gnawing Worm is immortal, and the  
tormenting Fire is unquenchable, *Mark 9. 44.*  
13. Consider, if thou perish Eternally, thy  
blood will be upon thine own Head. Thou  
wilt have none to charge with the loss of a  
soul more precious then a World, but only  
thyself. And what a Hell of Hells will that  
be? *Ezek. 33. 11. Mat. 23. 37. Luke 19. 41,*  
*2. John 5. 40.*

14. Consider, how thou wilt answer the  
refusal and rejection of a tendered Tender  
Saviour. If thou Perish, thou wilt have not  
only thy own life to answer for, but also the  
contempt and rejection of an Offered Saviour,  
and Salvation, to answer for: And how dread-  
ful

ful will these things be? *John* 3. 16, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. *Heb.* 2, 3. (See, Excitation to Soul-Concerning)

15. Consider, Seeing they that are now choice Saints, were once in thy condition why may'st not thou (being yet alive) get into their condition? O Poor Soul! What dost thou do? is not thy case most woful and Deplorable? Is it to be rested in one moment? Why lye'st thou still, in the Lake of *Sodom*? In the mire of Sin? In the Gulf of Misery? and at the Mouth of Hell? Away! away escape for thy life! the life of thy Soul escape for eternity, or thou art lost for Eternity! O! to Christ! to Christ! Flee to Christ! See'st thou not how many that were once in thy case are now escaped and gone? Got into Christ? Got into a State of Grace? got aloft? Got out of danger? *Tit.* 3. 3. *1 Cor.* 6. 11. *Eph.* 2. 1, 2, 3, 4, 5. *Rom.* 8. 1. Alas, Poor Heart! Wilt thou live and starve, and dye in thy Sin, and Perish forever: When thou mightest be happy for ever? O! who hath bewitched thee! Return, Poor Prodigal! Wilt thou not away when others are gone? How safe are they? How well have they sped? *Luke* 15. 20. Where are they got? How happy is their State? *Col.* 1. 12, 13, 14. Wilt thou not go when Heaven and Earth call thee? *Isa.* 55.

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8, 19. 2. 3. *Rev.* 22. 17. And when Creator, and  
creatures, Heaven and Earth, would Rejoyce  
over thee? *Luke* 15. 7. 10. 23, 24. 32. *Zeph.*  
17. Wilt thou not away, when God, and  
Jesus Christ Beseech, woo, intreat and Pray  
thee? *2 Cor.* 5. 20. Wilt thou not Rowse up,  
Wilt thou not bestir thee, in thy-day? *Luke*  
14. 42. In a Good-day? *2 Cor.* 6. 2. In the-  
day? The Day when the Door of Mercy is  
open? When the Gate of Heaven stands  
open? *Mat.* 11. 28. and 23. 37. and 22. 2,  
4. *Prov.* 9. 1, 2, 3, 4, 5, 6. *2 Cor.* 6. 2.  
*Gal.* 24. 7, 8, 9, 10. The only-day? The  
Day that has no Morrow? *Heb.* 3. 7, 8, 9,  
10, 11. The Ending-Day? The Closing-Day,  
when the Door is even shutting, when the  
Table is withdrawing, when the Market is  
standing? O, Start now! Put in for one now!  
Step in now! Now, or never! *Heb.* 4. 1. 7.  
*John* 7. 33, 34. 37. and 12. 35, 36. *Mat.* 25.  
10, 11, 12.

Once more, poor Soul! How many are  
there now in Heaven, that were once in thy  
condition? How many that were once in  
thy case, are now in Glory: Singing, as in  
*Rev.* 5. 9. 10. and 7. 9, 10. and 14. 3. and 15.  
3? Now in his presence where is fulness  
of Joyes? Now, Swimming in Pleasures at  
the Lords right Hand for evermore? O! why  
may'st not thou escape as well as they? Why  
may'st

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may'st not thou be changed as well as they? Find Mercies as well as they? and be one day as happy as they; if thou slip not thy present Season; if thou lose not thy present opportunity? Delay not then one Moment longer. But up, and away! Put on, for a State of Grace! Run out for Salvation and Glory! be not content to Perish for ever; To be a Child of Perdition; To be lost to Eternity! O never be content to go Christless! and Graceless! and Gloriless, for ever! nor lye and Perish, and lose happiness for ever, when thou art got into a blessed State! and when thou shalt be sure to be welcome as well as they, if thou do but *John 6. 37.* (See the Prodigals welcome.)

16. Consider, now to close up all the former considerations. and all that I shall now say to Christless ones I say consider; what Christ, Grace, and Salvation, will be worth one day. Is an Offered Jesus worth nothing? But what will a Lost Jesus be worth? *John 7. 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.* Is a saving change worth nothing now? But, what will it be worth when thou art fallen under that Decree *Rev. 22, 11*? He that is unjust let him be unjust still, and he which is filthy, let him be filthy still. Are the things of thine everlasting Peace worth nothing while tendered to thee? But, what will they be worth when they are for ever gone? *Luke 19. 42.* Offered-Salvation worth nothing? But Soul! What will lost Salvation be worth? Ponder *Acts 13. 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.* Well Soul! 'Ere it be too late; sit down, and seriously consider these things. Lay them upon thy Heart. And whatever thy thoughts of these things are now, think what thoughts thou shalt have of them one day.

What will Christ, and Grace, and Glory, be worth one Day? Are they of no value now? But O! What will they be worth when all lost? Are they worth nothing now they come a-Begging? But, what will they be worth when thou goest a-Begging? *Prov. 1. 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.*

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27, 28, 29. *Mat. 25. 11, 12. Luke 25, 26, 27.* Canst thou be content to go without them now? Canst thou spare them now? Canst thou make light of them now? But, canst thou so for ever? Canst thou be content to go without them all for ever? Wilt thou have the same thoughts of them, in a dying Hour? in a Dooming Day? and when Eternity hath swallowed thee up? *Numb. 23. 10. 6. 15, 16, 17. Mat. 25. 41. 46.* Well Soul! what value thou hast of them now, what will Oyl in thy Lamp, and a Wedding-Garment on thy Back, be worth the Day? Worth, when not to be had? What will Oyl be worth having for taking now? be worth when the King comes in to see the Guests? *Mat. 22. 11, 12.* And, yet once more, whatever account thou make of them now; sit down, and consider; what Christ, Grace, a Wedding Garment, Oyl, Substance, Solidity, Weight, the Life of Grace, the Power of Godliness, Sincerity, and Holiness, and perfect Holiness will be worth one Day! Worth, when for ever lost! When never more to be had! When for ever hid from thine Eyes! *Luke 19. 42.* And truly Soul! It will not be long first. It will not be long that they will be Offered: T'will not be long that thou wilt be intreated: that thou wilt be waited on, that thou wilt be tryed further; it may be, not once more. *John 8. 21. Luke 19. 42. and 14. 24.* It will not be long (if any longer then this once) that they will be offered for receiving, for imbracing; no, nor yet be had for Prayers, Cryes, Tears, Knocking, Begging, Pleading, expostulating, and all that ever thou canst say or do; no, tho thou sweat, Bleed, break thy Heart, Dye, and perish to all Eternity, *Mat. 25. 11, 12. Luke 13. 24, 25, 26, 27.* ( See Soul-Seasons, Critical-Seasons, and Soul-Seasons, oft short-Seasons. )

And now, poor Christless, Graceless, Unchanged-Soul! What wilt thou do? Wilt thou without delay the Moment more, one Minute more, Bestir thee for Christ? For a change? and to get into a State of Grace before

before it be too late? What wilt thou do? What wilt thou have all these things upon thee? Are they all nothing? Do none of these things move thee? Shall all come to nothing? Can'st Read, and Hear, and Bear, and Stand all? The Lord pluck thee as a Brand out of the Fire. Well poor Soul! Whatever thou do; how many there that have Embraced Christ? That are gone to Christ? and into an Holy and Happy State? Yea, how many shalt thou one Day see come from the North, from the South, and sit down with *Abraham, Isaac, and Jacob*, and all the prophets in the Kingdom of God? And wilt thou be none of them? Wilt thou then be thrust out? O How dreadful will that time be! Canst thou bear all now, and never stir? O, but Poor Heart! How wilt thou break that then? Can thine Heart endure? Can thy Hands be strong then? *Luke 13. 28, 29, 30.* And thus I leave these few things with thee; together with that Scripture, *Prov. 9. 12.* If thou be wise, thou shalt be wise for thy self, But if thou scornest, thou alone shalt bear it. But I would especially leave it in the Lord's Hand for thy good.

And now O mighty God of *Jacob*! The Lord God Omnipotent! make these (and my other) poor Lines a word of Life and Power to every poor Christless Soul that shall Read or Hear them. Yea of some use both changed, and unchanged; Christless, and Christians. That the one may yet obtain Christ and Grace, and the other be Quickened to make their State sure, and to make sound and through Work of Christianity. Even so O Lord! For precious Souls sakes; Yea, for the Glory sake! and for thy Christ his sake! Amen Amen.

*Also, Read Mr. Alleines Alarm to the unconverted. And my Funeral of Christless ones. Soul-Alarms. Issachars Wisdom. Soul-Seasons. Critical-Seasons. And the danger of benefactors in Soul-matters.*

Brethren, my Hearts, desire and prayer to God for Israel is, that they might be saved. *Rom. 10. 1.*

F I N I S.

